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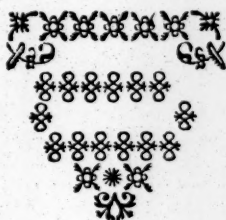
FAMILIAR EPISTLE
TO A
FREE DOCTOR,

Remarkable for his *singular Ingenuity* in the
Construction of new-invented *Rules* for important
Discoveries ; his Commentary on the Letter from
the Mansions above ; as also for his being a confi-
derable Dealer in *Envy, Malignity, Calumny, De-
traction, &c. &c.*

By a Lover of Truth.

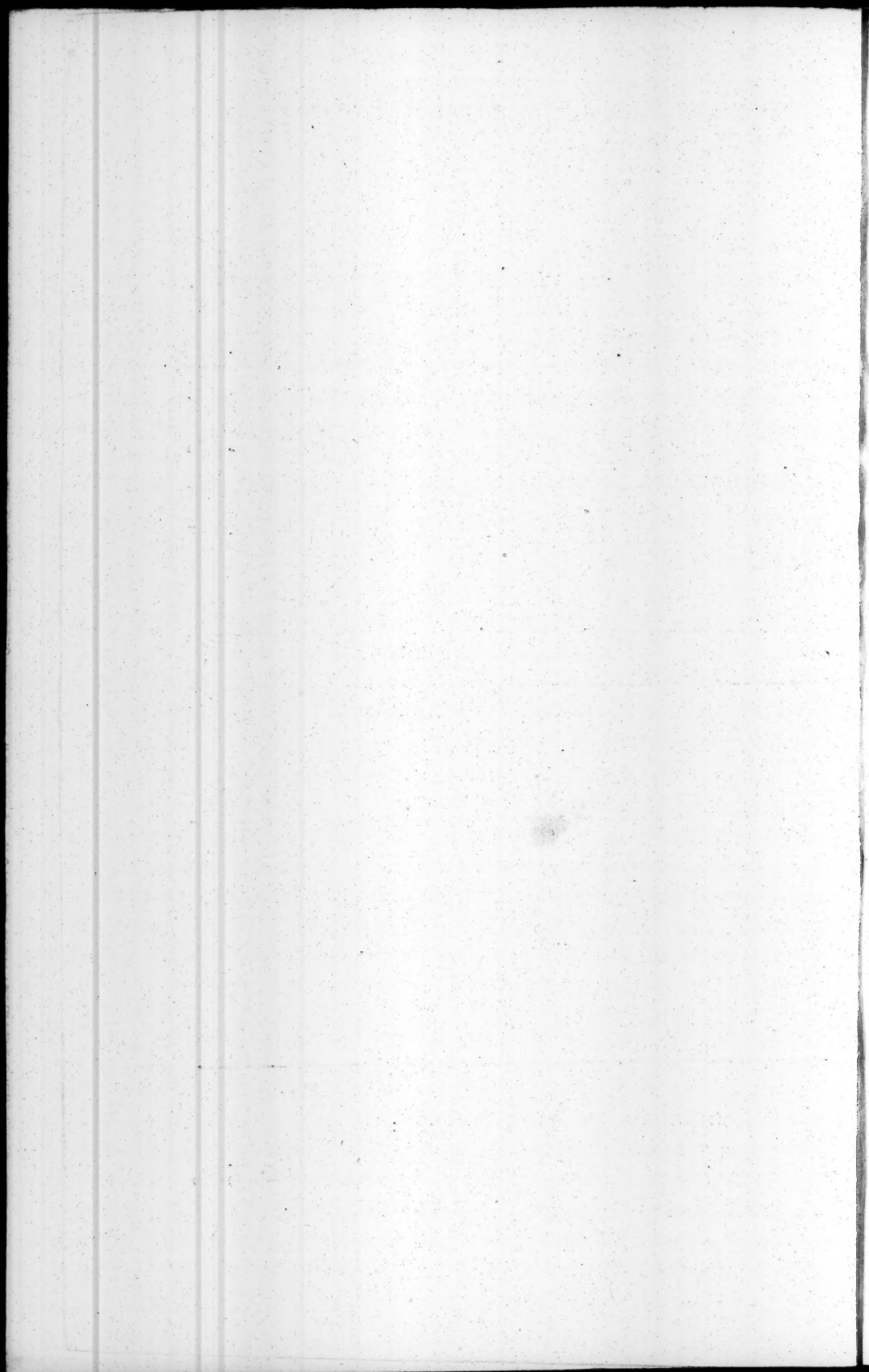
*You'll find, if once the Monarch acts the Monk,
Or, Cobler-like, the Parson will be drunk ;
Worth makes the Man, and want of it the Fellow,
The rest is all but Leather and Prunella.*

POPE.



L O N D O N :

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near the *Monument*. 1759.
(Price Sixpence.)





P R E F A C E.

PErhaps there never was a day and age, wherein such a redundancy of vice and immorality, open profaneness and downright infidelity, was to be found, as in the day and time in which we live; and which is but too evident to leave the serious christian unconcerned about it.

The precious and everlasting gospel of the grace of God is openly despised and rejected with the utmost disdain, as only worthy the attention of old women, madmen, fanatics, or enthusiasts; all the most daring and impious attempts are made to sink it's weight and authority; the glorious truths contained therein are become the subject of banter and ridicule; and the professors of it treated with the utmost contempt, and branded with all that ignominy, shame and reproach that the corrupt hearts of the most wicked and abandoned wretches can possibly devise.

Nor is this all neither; for such a spirit of *persecution* evidently discovers itself amongst us, that, was it not for the interposition of his most sacred Majesty King GEORGE, aided by his honourable Parliament, who hath so far condescended as to engage himself, not only in the defence of the civil, but also the religious liberties of his people, we should be in a most deplorable situation indeed! we should be hunted as partridges upon the mountains, and made to seek the food of our souls at the peril of our natural lives. But, blessed be God, things are not come to this pass yet; we are at present permitted to sit under our own vines and fig-trees, and none dare make us afraid.

Indeed, in the present view of things, we have abundant reason to make our complaint to the Most High in the words of the psalmist *Asaph*, *Keep not thou silence, O God: hold not thy peace, and be not still, O God. For lo, thine enemies make a tumult: and they that hate thee, have lifted up the head. They have taken crafty counsel against thy people,*
and

*and consulted against thy bidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.**

Whoever has perused with care that amazing pamphlet, on which these remarks are made, may easily discern that the author, like *Saul*, breatheth out nothing but threatening and slaughter, and leaves but little room for suspicion, that, was it in his power, no true christian, let him be of what denomination he will, could expect to fare a-whit better than the saints and martyrs of *Jesus* did in the days of *Q. Mary*, under the cruel tyranny of him who was called, by way of eminence, *bloody Bonner*.

Indeed this persecuting spirit at present appears in disguise; it shrouds itself under that plausible pretext of *zeal for the church*; whereas, it is to be feared, it is only waiting a proper opportunity to display itself in a much more public manner. However, if we put the most favourable construction upon it that it will bear, it is so far from *zeal for the church*, that, as *Paul* says of himself concerning his zeal when a *Pharisee*, it is *persecuting the church*.† Indeed the same apostle says, *It is good for us to be zealously affected in a good thing*.‡ But even then our zeal should be that which is according to knowledge.

A blind and furious zeal (let the cause be good or bad) is seldom or ever attended with any good consequences, even to the zealots themselves; for very often, by making some egregious blunder or other, they discover that which afterwards they would be glad to have concealed; I mean their own ignorance.

The author of the *Independent Wig* has given us a glaring instance of this: “At the time (says he) when Dr. *Sackeverell* was suffering the law for sedition, I asked one of his mob, who was stragling at some distance from the rest, in *Lincoln’s-Inn-Fields*, (as they were proceeding to demolish *Daniel Burgefs’s* Meeting-House) what provoked him to so much outrage against *Daniel* and his congregation? He answered, Because they had murdered *K. Charles I.* I then asked him what he knew concerning *K. Charles I.*? Why, quoth he, he was one of the twelve apostles, and Dr. *Sackeverell* is the best friend

* Ps. lxxxiii. 1—4.

† Phil. iii. 6.

‡ Gal. iv. 18.

“ friend he has in the world. Here (adds this author)
 “ he swore a great oath, and left me to pity the ignorance
 “ and phrenzy of the enchanted crowd. ||”

And how often the Doctor has discovered his ignorance as to the nature of a church state, and when it may be said to be in danger, I leave the judicious reader of his pamphlet to determine.

Perhaps I may be charged by some with behaving in much too indecent a manner to one in so high a station as that of a priest of the church of *England*. But that is a matter of no concern at all with me; for I think it my duty to oppose the opposers of Christ and his gospel, in whatever station I may find them; and, I think, I may be bold to say, I have treated him with all the veneration that is due to his performance. Indeed I should have treated him in a much more serious way, had I had the least apprehension he would have understood me; but at present I can form no idea of that, and therefore apprehend my labour would have been as much in vain, as it is to read a lecture in divinity to an assembly of jack-daws.

But a word to the serious christian, and I quit the preface. Let not the many seeming difficulties, which lie in the way of your christian course, be any discouragement unto you. Your life is no other than a warfare; and enemies you must expect to meet with both from within and from without: Nevertheless thou *therefore endure hardness, as a good soldier of Jesus Christ.** Your cause is a glorious one; and it is a glorious captain you are enlisted under, who will fight your battles for you, and lead you forth to conquest; who will baffle all the designs of *earth* and *hell*, which may combine against you; and at last bring you off more than a conqueror, through himself who hath loved you.

It is through many tribulations the believer must enter the kingdom. He must pass through *evil report* and *good report*. Nor should it appear a strange thing unto you, that you are persecuted for righteousness sake; for, *if any man will live godly in Christ Jesus, he must suffer persecution.†* But O the condescending grace of our dear *Immanuel!* who
 never

never leaves his children without some precious word of encouragement in such distressing circumstances; for he has said, *Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.* It is enough for the disciple that he be as his master, and the servant as his Lord.†*

Remember, believer, that this is not your rest; it is polluted. But there is a rest remains for the people of God. He has reserved the best things till last; and will, after you have suffered awhile, put you into the full possession of all those joys which are at his right hand; where the sun shall not smite thee by day, nor the moon by night; where the glorious Lord will be a place of broad rivers and streams; where the Lamb shall lead to fountains of living waters, and God shall wipe away all tears from your eyes.

Look up, my soul, pant tow'rd th' eternal hills;

Those heavens are fairer than they seem:

There pleasure all serene glides on the chrystal rills,

There not a dreg of guilt defiles,

Nor grief disturbs the stream.

That *Canaan* knows no noxious thing,

No curs'd soil, no tainted spring,

Nor roses grow on thorns, nor honey wears a sting.

WATTS.

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* Matt. v. 11, 12.

† Matt. x. 25.



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FAMILIAR EPISTLE, &c.

Reverend Sir, (if I may use that expression)

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 S you have been very *free* of late in dispersing your virulence and malignity against the people called *Methodists*, and as one of your amazing pamphlets§ hath of late come into my hands, I have given myself the trouble to make some few remarks thereon; though I assure you, sir, I am not very willing to rake in the filth thereof. Your person I am a stranger to, nor can I have the least enmity thereto; 'tis your late performance, and the spirit actuating you, that I now set about attacking; and to the same I shall pay as little complaisance as you have to the body of these *Methodists*: And herein I doubt not but that, if modesty and Dr. F— had not long ago shook hands and taken leave of each other, I shall be instrumental in tinging your cheeks with a more than blooming red.

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 I am as much a stranger to your person, Doctor, as your performance fully declares you to be (excuse me, I mean to be *free*) to the Lord Jesus Christ and the way of life and salvation by him. However, I am informed you are a man of learning, and I will answer for it you are a man of spirit; the whole of your performance leaves that without dispute: And as you pretend to know the spirits, and understand the nature of trying them, “permit me
 “ here to whisper a word that may be worth remem-
bring:”

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§ Rules for the discovery of false prophets, &c.

“ bring :*” Try your own spirit, and see what it is ; for at present, I apprehend, *you know not what manner of spirit ye are of.*† But, lest you should not think this piece of advice worth remembring, in its proper place, sir, I will try it, and your doctrines too ; nor shall I be any more dismayed at the brandishment of the quill of one in (what you call) holy orders in the church of *England*, let him be *B. A. M. A. D. D. S. T. P.* or whom he will, than I should of a capuchin friar in the convents of *France*.

It is not improbable but by this time you may be impatient to know what profession this *impudent friend*, this *coxcomb*, this *blockhead*|| is of ; and therefore to undeceive you, sir, as you would do the worshipful company of *Salters*, I am one, who, “ strictly and properly speaking, “ am not of the first order, but rather what you may call “ *methodistical* than *Methodist* ; † ” and had you not attempted to cast (as you supposed) an odium upon the *Dis-senters*, by including them among the number of *Methodists*, perhaps I had not been troubled with writing, nor you with reading this performance. However, as I love the image of Christ, wherever or on whomsoever I see it instampt ; so I take this opportunity to tell you, that I have a great veneration for your despised *Methodists*, and believe many of them are true believers on our Lord Jesus Christ, and shall be saved in him with an everlasting salvation : nor can Dr. F—, by all his arguments or insinuations ever move me from the good opinion I have of them.

Thus, sir, having told you who I am, and the opinion I have of the *Methodists*, I shall now begin to enter the lists with you ; and, if you are not much upon your guard, perhaps I may with the *sword of the Spirit*§ give you now and then a very disagreeable push. Indeed I am afraid that I am no more capable of piercing you through the heart, than I am of thrusting a candle through a mill-stone ; for *that* seems to me to be proof not only against the word, but even (was it possible) against God himself.

Had

* Dedication, page 3.

† Luke ix. 55.

|| Preface page 15—17.

† Preface page 10.

§ Ephes. vi. 17.

Had I not made myself acquainted with the title-page of your book, I should immediately (on the perusal of some few pages) have thought it an old performance of that great champion for the church Dr. *Sacheverel*, or should have apprehended it came from some of the reverend doctors of the *Sorbonne* in *France*, well knowing that whatever the author may pretend to a knowledge of, he is utterly ignorant of the method of grace and salvation, an open enemy to, and a furious persecutor of the Lord Jesus Christ, his adherents and followers. But here, sir, you must, in order to keep your patience, keep in your mind; that it is not your person, but your performance and the spirit thereof I now so freely handle.

I have already given you to understand that I cannot call myself a member of the church of *England*. And before I proceed any farther into the contents of your performance, give me leave to ask you this one question: What is the difference between the church of *England*, and a church of Christ?—I suspect, Doctor, and have grounds for my suspicion, that you know no difference at all; and therefore shall give myself the trouble to inform you, and that only in one instance among the many that might be produced.

As the church of *England* is a national church: All who are born here are acknowledged members of it, whether good or bad. The true weak christian, (for I must suppose there are some of this cast among you, though perhaps against your consent) the pharisaical hypocrite, the more refined moralist, the openly prophane, as whoremongers, adulterers, fornicators, swearers, liars, proud, boasters, blasphemers; covetous, haters of God, and not a small number of downright infidels. And don't you think this is a glorious church, sir? I own it is a *general assembly*; but that it is the *church of the first-born, whose names are written in heaven*,* lies upon you to prove, and I think your impudent friend may say, he apprehends you will not have quite assurance enough to attempt it; and this is you that "cannot be unequally yoked together with unbelievers,

A 2

" because

* Heb. xii. 23.

" because the holy scriptures forbid that you should! †" Fie! Doctor, fie! But to proceed,

A true church of Christ is not, cannot be national; for Christ's church is a spiritual and wholly a spiritual church, his kingdom is not of this world; a church of Christ is congregational. We read of the church of *Galatia*, the seven churches in *Asia*, &c. and to this agrees your 19th article of the church of *England*, which makes directly against herself, "A visible church is a congregation of faithful men." So says your *bumble servant*, your *coxcomb*, your *blockhead*, or what else you please to call him, it consists of true believers, who, as lively stones, are built up a spiritual house. || But not such believers as Dr. F— and his followers, whose "faith is only a rational assent to the history of Jesus Christ, as recorded in the holy gospel, always attended with a suitable practice.†" But more of this by-and-by.

Now is not this one particular (to mention no more) sufficient to make it obvious to every discerning and candid enquirer, that there is a material difference between the church of *England* as it now stands, and a church of Christ? Answer me this, sir.

I would not have you think, by my speaking thus, that I am apprehensive there are no good ministers in the church of *England*; for I really believe there are, who are made partakers of the grace of God, (O canting enthusiastic phrase!) preach Jesus Christ and him crucified, have a flaming zeal for the glory of God, and an ardent love to, and hearty concern for the welfare of precious and immortal souls; but will this answer to the spirit and character of the "Vicar of *E-ft-C—r*, *Thursday*-Lecturer of *St. M--y-b--ll*, and Lecturer of *N-w--g--n* in *S—y*,"* in my opinion would be equally as absurd as to say there is no sun in the firmament, when it is in its meridian. But to return.

You may remember I told you before, I had entered the lists with you, and gave you a word of advice to
be

† Dedication page 5.

|| 1 Pet. ii. v.

† Dedication page 5.

* Title-page.

be upon your guard, which I here repeat, as I am now about to attack you in form. And,

First of all, Doctor, a few remarks upon your Dedication, or rather your lamentation: And, to pass over the fawning language to his Grace the Archbishop of *Canterbury*, you begin to tell him a *Canterbury* story of that, which, in all probability, he knew before, though never apprehended things in such a light as our eagle-ey'd Lecturer of *N-w--g--n* does. The sum and substance of the real truth of which is: That there are a set of people, which you call *Methodists*, who preach up Jesus Christ and him crucified as the only way of life and salvation, and therefore have considerably more followers than Dr. F—, and many others: I say, this is the sum and substance of the real fact. By what authority then, do you represent this matter in such a language as this: “And pathetical-
“ly to lay before your Grace the conduct and disposition
“of an enemy, which, through the negligence of some
“persons, who should have been more upon their guard,
“have, by secret advances, so far stolen upon the com-
“mon people, as to seduce many of all denominations
“from their proper pastors; and, aided by this mixt mul-
“titude, to threaten the church of *England*, the bulwark
“of the protestant cause, with a general alteration or to-
“tal subversion.†”

By your expressions here, any one would be naturally led to think you belonged to a scouting party, whose business it is to reconnoitre and take dispositions. Your charges against them are very heavy: “They threaten
“the church of *England* with a general alteration or total
“subversion.” Now, Doctor, suppose I was to put it home to your conscience, whether this is “not a wilful at-
“tempt to deceive the public, which you know is, in the
“phrase of the *English* translation of scripture, a lie? *”
What would you dare to answer? It is evident there are no such warriors among the *Methodists* as you would make them out to be; they are persons of quiet and peaceable dispositions; but when they are for peace, you are for
war.

† Dedication page 2.

* Preface page 5.

war. I suppose by-and-by we shall have a formal indictment drawn up against them, with this clause inserted, "With force and arms in the parish aforesaid."

But a word with you here, *Levite*, † Are you sure they are enemies to the church of *England*? Be wary now in your answer; for, I assure you, it will be a dangerous thing for you to give it in the affirmative; and I will give you the reason why:

A great number of these people were once (like as I fear you and too many of your followers are) enemies in their minds to God by wicked works; but now their enmity is slain, and they are reconciled to God by the death of his son; and, being in Christ, they are *new creatures*; *old things are passed away, and all things are become new.* § They now love that God whom before they hated, and against whom their carnal minds were even enmity itself. † And,

Secondly, As they love God and Christ, so they love all that appertains unto him; they love his ways which are *ways of pleasantness, and all his paths are paths of peace* unto them.* They love his worship and ordinances, and esteem his precepts concerning all things to be right, and hate every false way. †† His word is sweet and precious to them; ††† they love it more than their necessary food; they find it and eat it, and experience it to be sweeter than honey to their taste. §§ And then,

Thirdly and lastly, They love the brethren, † or in other words, they love all that love Christ; *Zion's travellers* are

† I think you cannot well take it amiss that I make use of this epithet, as it is done to distinguish you from an *Enthusiast*.

|| Col. i. 21. § 2 Cor. v. 17. † 1 Pet. i. 8.

* Prov. iii. 17. †† Ps. cxix. 104. ††† Ps. cxix. 103.

§§ If I don't put in a word here, Doctor, I am afraid you will think I mean, they tear the leaves out of their Bibles, chew them in their mouths, and swallow them down their throats, as you may do the wing of a fat capon, or a slice of a good tyne pig now and then. But I will tell you what I mean by this expression: They have a gust and relish for the scriptures, and find the doctrines contained therein to be food for their souls.

‡ Phil v.

are their companions, and are the excellent in the earth, in whom is all their delight.¶ They profess themselves to be dead to the world, but alive unto God; to be pilgrims and strangers here below,† and as such are therefore *seeking a city which has foundations, whose builder and maker is God.*† And, however they may be tossed about while they are in this pilgrimage state, or however they may be terrified and affrighted, harrassed or distressed, by lions, wolves, bears, dragons, or the wild boar of the forest, while passing through this wilderness, they shall at last arrive safe at their father's house, where there are mansions of glory prepared for them, and where they shall enjoy uninterrupted communion with God, Father, Son, and Spirit, throughout the endless ages of a boundless eternity.

I suppose you will allow that every religious man ought to love God; (and I hope you inculcate this doctrine on your hearers) and if he loves God, truly and properly speaking, then no doubt but he loves the scriptures; and surely then all good men must love one another, because the scripture declares, *If a man says he loves God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?**

Now Doctor, if all good men love God, love the scriptures, and love one another, and the *Methodists* do this, and yet are enemies to the church of *England*, we must be naturally led to suppose, that there is something in the church of *England* that is opposed unto Christ; and you know, Doctor, that all that is opposed unto Christ, comes under the denomination of Antichrist; I say, consider this before you give me an answer; for God forbid there should be any thing of this kind found in what you call the church of *England*. But to pass on:

You further complain to his grace the Archbishop and say, “To such a pitch of insolence are they (meaning the *Methodists*) grown, that your clergy are often interrupted by these *Enthusiasts* as they pass the streets, and told to their faces, by the lowest and *most ignorant* wretches

¶ Ps. xvi. 3.

† Heb. xi. 13.

† Heb. xi. 10.

* 1 John iv. 20.

“ wretches, that they know nothing of the true gospel.†” Abominable indeed! But pray, Doctor, in what manner do they interrupt you? Do they make any attempts to stop you on the highway? If so, prefer your bill of indictment against them, and let them have a fair trial in open court. I suppose they hardly interrupt you in your religious studies, for very few of you chuse to study at all, much less as you go along the streets; without it is that which the wicked are said to study upon their beds, &c.

Well, but they are not only interrupted, but “ told to their faces, by the lowest and *most ignorant* wretches, “ that they know nothing of the true gospel.†” But pray, Doctor, who told you they were such ignorant wretches? What, I suppose, because they do not understand *Latin, Greek* and *Hebrew*, nor have more learning in their heads than grace in their hearts, they must be branded with this character of *most ignorant*.

The high priest *Caiphas*, *John* and *Alexander*, who were gathered together at *Jerusalem*, when they heard *Peter* and *John*, marvelled at their boldness, perceiving that they were unlearned and ignorant men; but then they had a further spirit of discerning than our eagle-eyed *D. D.* for these could take knowledge that they had been with *Jesus*.* And I tell you, Doctor, that these most ignorant wretches you speak of, if they had not had some little acquaintance in a spiritual way with this same *Jesus*, they would never talk to you after such a manner, provided your assertion be true; but as yet we have only your bare word for it.

But what you seem to be most angry at, is, that this should be “ told you to your faces.” You know, Doctor, the wise man says, *Open rebuke is better than secret love*;† and if so, surely it must exceed backbiting. *Paul* withstood *Peter* to the face, because he was to be blamed.‡ And you also say, he bids “ *Titus* to rebuke the *Cretians* sharply;” for why? why your excellent translation of the
Greek

† † Dedication page 2.

* Acts iv. 13.

† Prov. xxvii. 5.

‡ Col. ii. 11.

Greek poet informs us, it was because they were "eternal liars and dull beasts. || Supposing then that I (or any one else) may observe the same conduct towards the same sort of people. §" Why angry, Doctor? †

But I had almost overlooked the substance of the *charge* which is this: These persons tell the clergy "that they know nothing of the true gospel.*" A sad story indeed to publish in *Gath*, or tell in the streets of *Askelon*! that our spiritual guides (or at least many of them) know nothing of the true gospel. And who can prove that they tell lies, Doctor? But I forbear, I will hush it up for the present, and acknowledge with you, that the truth is not to be spoke at all times.

Now again, you seem woefully to lament it to his Grace, that the purses of the great are at the command of the *Methodists*, so that "they want no advantages that money can give them for printing and distributing *gratis* their lying, blasphemous, and delusive pamphlets to the remotest corners of the land, while many of the *laborious honest clergy*, &c. &c. not having a common subsistence, can have no superfluity to expend in public service, and therefore can by no means support, at their own cost, the expence of apologies and defences from the press. ‡"

Permit me once more "to whisper a word here that may be worth your remembring," which is this: Whatever advantages any other may have received in this way, I have received none; but am entirely independent of every thing of this nature: And you see, Doctor, I love to imitate that which is praise-worthy in any one: I do not give them away *gratis*, but, like you, have printed at the bottom of the Title-page—*price six-pence*.

B

But

|| See note on the bottom of preface page 5.

§ Preface page 5.

† These are your own words, and I think more agreeable to my purpose here, than to the purpose you have used them.

* Here, great sir, is the picture: An ignorant wretch or fellow met Dr. F— in the street, and told him, he knew nothing of the true gospel; upon which the Doctor runs away and complaining and crying to the Archbishop of *Canterbury*, and tells him this case.

‡ Dedication page 2.

But why should the pamphlets of the *Methodists* be called by you *lying*, *blasphemous*, and *delusive* ones? Why do not you prove it, sir? And, let me tell you, there is but one way so to do, and that is, by bringing them to the touchstone of the scriptures, the true meaning of which you no more understand, (pardon the simile, it is just tho' coarse) than a monkey does to tune a harpsicord;† so that if these pamphlets really are as you would represent them, the *Methodists* are under no apprehensions of danger from your proving it by the word of God.

But methinks I cannot help taking notice of the particular epithet given to the clergy; you say, "while many
" of the *laborious honest clergy*, &c." God forbid there should not be some *honest* among you. I really believe there are, who are *laborious* and *honest* in the best sense of the words; and I esteem them very highly for their work's sake.‡ But then to affirm that they are all so, would be egregious folly. Indeed it must be acknowledged, that the other part are extremely *laborious*; but then it is in *following the way of Balaam the son of Bofor, who loved the ways of unrighteousness*,|| dangling at the heels of some great men for ecclesiastical preferment,§ pluralities of livings, &c. (where are you, Doctor?) but to be *laborious* in this sense, and *honest* too, I profess I do not understand it; "Highwaymen no doubt call one another honest as frequently and as habitually as other men do; whereas
" their honesty is only a wicked fidelity to a nest and
" confederacy of rogues, and they are only honest to their
" fellow thieves. But true honesty is the same to all men,
" and to all men alike.*"

And here I apprehend none of the truly *laborious, honest clergy* will be offended, since "the fair sex do not think
" themselves ill used when a bawd is tied to a cart, or a
" nymph

† But pray don't tell the bishop what I say.

‡ 1 Thess. v. 13.

|| 2 Pet. ii. 15.

§ Is not it a proof that many of the clergy do so, who have large benefices in the country, and yet are curates at London?

* Independent Whig, Dedication page 39.

“ nymph beats hemp. The eleven apostles lost no credit
 “ when *Judas* hanged himself.”

If any of the *real honest clergy* are in such necessitous circumstances as not to have a common subsistence, I am heartily sorry for it, and I wish a remedy could be found out for their more effectual support. Suppose, Doctor, as you have three spiritual, or, I should rather say, ecclesiastical benefices, you was to part with one to some such poor honest friend of yours; but no, two words to that bargain.

Again; you complain to his Grace, that “ the leaders
 “ of these people shew by their practices, recorded in
 “ their own writings, that they care no more for the ordination of our bishops, than for the prayers and sermons of the priests.†”

What veneration they may have for the ordination of your bishops, I will not pretend to determine; but it would have been much better had you quoted those writings. However, as we must touch upon *ordination* here, take the following quotation.

“ A physician does not receive from the college an
 “ ability to practice, but only a declaration that he already has it: Such a declaration are *holy orders*. They
 “ convey nothing, neither righteousness, nor learning,
 “ nor wisdom. They are only a diploma, or privilege,
 “ to exercise a certain calling during good behaviour;
 “ any farther than this, what signifies the hand of a
 “ bishop laid upon the head of a stripling, who seeks promotion or a livelihood? If that hand put any thing into
 “ that head, I would ask what it is, and how it does appear? What alteration is to be found in the person, or
 “ endowments, or spirit of the party ordained? How
 “ does it appear that he has any moral sufficiency which he
 “ had not before? or any spiritual gift besides that which
 “ he carries home in his pocket, and which was *conferred*
 “ by the *bishop's secretary* for a fee? Can there be any new
 “ ability without some marks of it? or is there an alteration without a change? It is an unconceivable mystery

B 2

“ to

“ to me, that the *same man* should be *another man* ! I have
 “ known many a man’s pride swell, and his morals decay,
 “ after *orders*, but very seldom his manners or his capacity
 “ enriched by them.¶” But to return :

As to their regard for the prayers and sermons of the priests, I believe they give them all the veneration that’s due to their merit ; and if you can prove that they do not regard them at all, then it really looks as if they were not worth regarding ; for I assure you, Doctor, some of these persons, you call *Methodists*, are persons of judgment ; and, to give you my opinion, I do not see how they can have any great regard for either. For,

First, as to your prayers, who can have any great liking to them, when they behold the manner in which they are used, and also that they are daily shut out of the courts of heaven, and come not up with acceptance before the Most High ? But lest you should give me the lie, (for I know you are fond of scripture phrases) I shall prove my assertion, Doctor.

Now for instance, you pray every Lord’s day at least, and sometimes on *Wednesdays* and *Fridays*, (though I fear never in your studies : remember, it is only here my own apprehension) thus : “ Almighty and everlasting God,
 “ who alone workest great marvels, send down upon our
 “ bishops and curates, and all congregations committed
 “ to their charge, the healthful spirit of thy grace,
 “ &c.*” But alas ! doth it not appear too evident that the greatest part, both of curates and congregations, are destitute of it ? They know not what it means ; and where the Most High is pleased, of his own good pleasure, to bestow this grace on any of you, it appears such a marvellous thing to the others, that they are charged by them with being *Enthusiasts*, possessed with a diabolical phrenzy, &c.

Again, “ From all false doctrine, heresy and schism,
 “ good Lord deliver us,†” when there are very few but what prophecy lies in the name of the Lord,‡ and are false to the very doctrines they subscribed to maintain.

Again,

¶ Independent Whig, page 68.

* Prayer for the clergy and people.

† Litany

‡ Jer. xxiii. 25, 26.

Again, "From all blindness of heart, from pride, vain-glory and hypocrisy; from envy, hatred and malice, and all uncharitableness, good Lord deliver us,||" when at the same time most of you continue as blind to spiritual things as at the first moment you were born; pride and vain-glory are at the right-hand of many of the teachers themselves; and should you ask me where envy, hatred and malice is to be found: I must refer you to your *excellent performance*.

But again, secondly, as for your sermons, what are they but *meer trash*? You are continually founding in the ears of your hearers your metaphysical stuff, the dignity of human nature, moral rectitude, moral fitness, comparative merit, &c. in direct opposition to the whole scheme of the gospel, which is calculated by Infinite Wisdom to lay the creature in the dust of self-abhorrence, and exalt the riches of God's free grace and mercy in Christ; and a glorious scheme it is! And can any truly enlightened person then have any great veneration for these sermons of yours? Besides, when the people hear one of these discourses read from the pulpit, they cannot, with any degree of confidence, assert it to be the produce of the labour of their spiritual guide; for do not many of you understand the art of *filching*? Some indeed are more open in their procedures; for I remember to have heard a story, not long since, of a clergyman who came into the shop of a bookseller that lived near him; but, contrary to his expectations, the bookseller had got a friend with him: The don, a little chagrined at this, the better to cover his design, says to the bookseller, Sir, I wish you would be so kind as to send me a little *powder and shot*, saying, you know where I live; then went his way. Soon after, the bookseller says to his friend, Do you know what that gentleman wanted? Yes sir, replied he, he said he wanted *powder and shot*; but I did not know before this that you sold it. *Powder and shot*, friend, (says he) he wants a *sermon* to preach to-morrow; and I must look out one and send directly.

Here, Doctor, you are to remember, that as I profess myself not to be a member of a national but of a congregational

gational church, so I must declare my disapprobation of written sermons being delivered from the pulpit to an audience. They in general do more hurt than good. The writer studies for words to please the fancy, and often thereby deludes the judgment. It is very true that some, whom you call modern Enthusiasts, (and who notwithstanding are men taught of God, though not in this particular) are guilty of the like practice. But how much more masterly and truly instructing would their sermons be, if, void of needless art, these preachers trusted themselves to God alone for a supply? But, sir, like other spiritual things, this is mere folly and nonsense to you.

It is not long since I saw a parcel of *manuscript sermons* advertised in the *Public Advertiser* to be had at a bookseller's in *Middle-Row, Holborn*, said to have been the property of an eminent *clergyman* deceased, warranted genuine; pick and chuse, a guinea *per* dozen. And I do not know how many guineas the Lecturer of *N-w-g--n*, or any other clergyman laid out there in such genuine commodities.

But again, another thing you seem much displeased at; and of which you make your complaint to his Grace, is, That
 “ our picture-shops, in much pomp, exhibit, with the por-
 “ traits of Mr. *Wesley* and Mr. *Whitefield*, the effigies of fe-
 “ veral reverend preachers of the gospel, as they are sti-
 “ led, who never appeared before your Grace when *bishop*
 “ of *Oxford*; and set as light by your authority, in your
 “ high station of *Archbishop of Canterbury, and Metropolitan*
 “ of *all England*.* ”

But why do you leave off naming them at Mr. *Whitefield*? Go on, Doctor, what are you ashamed of? you know “ the scripture declares, (*Gal. iv. 18.*) that it is
 “ our duty to be zealously affected in a good thing.† ”
 There is the effigy of Mr. *Jones*, and, if I am not mistaken, Mr. *Romaine*, and also of Mr. *Adams*; and no doubt but these very picture-shops would exhibit the effigy of Dr. *Free* too, provided it was offered them; for they have no regard to the pictures themselves; it is the same to them to sell the picture of the *devil*, as that of a reverend preacher of the gospel. Would the picture-seller

* Dedication, page 3.

† Preface, page 4.

be blame-worthy, if he was to exhibit the picture of your person ?

But, Doctor, how do you know that any of these people set light by the authority of his Grace the archbishop of *Canterbury*? Did they themselves ever tell you so? If not, by what authority do you assert it? You know I have told you before, that the *Methodists* love the scriptures, and now I tell you so again; and as they love them, so they also make them the rule of their conduct, and therefore render to all their dues, *Tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honour to whom honour.*† And, I persuade myself, his Grace is not insensible of this neither, whatever you would dare to insinuate to the contrary.

But again, In order to make these people appear the more despicable in the eyes of his Grace, and in the eyes of the world too, you say, “In the remote counties of *England*, I have seen at one time a whole troop of these “divines on horseback, travelling with each a sister behind them, who, being near the Lord, (as they chose “to phrase it) opened her mouth upon occasion to confirm what was spoken.‡”

By this paragraph it appears to me, that you would insinuate that something of a criminal correspondence was held between this troop of divines and their sisters. But suppose, Doctor, (as you love to be busy, and was so very near them) you had interrogated them as to this matter: I persuade myself any one of them could have answered you without blushing; and perhaps in the words of the apostle *Paul* too, *Mine answer to them that do examine me is this: Have we not power to lead about a sister, a wife, as well as other apostles?**

I dare not say a young student at *Oxford* has not a right to lead about a sister in your sense of the words; neither dare I say that Dr. F— never did when he was there.

I remember once to have asked a serious friend of mine, (who had been at *Oxford* on a particular occasion) how he approved

† Rom. xiii. 7.

‡ Dedication page 3.

* 1 Cor. ix. 3, 5.

approved of that part of the country? He answered, "If there ever was such a thing as a hell upon earth, that's the place; for the very panes of glass in the public houses exhibit numbers of sentences of the *rankest barwdy*, which are engraven thereon with the point of a diamond." And I cannot prove, doctor, that they were not wrote there by young *students in divinity*.

I think you seem to be somewhat offended at the word *sister*. I suppose you think it is not fit to be used in a religious sense, and much too *puritanical* a phrase for the mouths of our modern clergy; and yet I can point out a certain *minister* somewhere about *Newington* in *Surry*, who, when he is paid his dues, never makes the least scruple to call any woman (even though he was to know she had been a *common prostitute*) *dear sister*; "Forasmuch as it hath pleased Almighty God to take unto himself the soul of our dear sister, &c.†"

As to the phrase of being *near the Lord*, all the most refined rhetoric that could possibly be made use of, would be of no avail in causing you to understand the meaning of it; for it remains an undeniable truth, that the natural man receiveth not *the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*‡ And as you want this spiritual discernment, therefore it would be but lost labour to attempt it.

But again, you tell his Grace "that the kings of *England* will never find so firm a support from any establishment as they have experienced since the reformation from the church of *England*."||

Now, if I understand your meaning here, Doctor, we are to look upon the clergy as *the pillars of the state*; if so, when the pillars are in a tottering condition, no doubt but the state is in danger; and how often this is the case, many are eye-witnesses to. There lives a (I was a going to say squinting) *Levite*, within a hundred miles of my habitation, (and who, according to your account, we must look

† Order for the burial of the dead.

‡ 1 Cor. ii. 14.

|| Dedication page 3.

look upon as a pillar of the state) who so frequently happens to be in a *tottering* condition, that, if all the *pillars* were at once to be in such a case, our state could not possibly stand many years longer. And yet you say, "I believe his Majesty owed the preservation of his crown and dignity in the late rebellion, next to those who fought at *Colloden*, as much to the steadiness and activity of the well-affected clergy of the church of *England*, as to any body of men in his dominions.*"

But Doctor, why is this epithet of *well-affected* given to some of the clergy? "The well-affected clergy." Who is there among you that is not *well-affected* to the house of *Hanover*, and the present establishment? Point them out, Doctor; name them; don't be afraid or ashamed; are you not in God's cause?† In the interim permit me to ask you, who was that *D. D.* in holy orders, who, (though ever so well affected to, yet was extremely enraged at the fatherly indulgence of his present Majesty, in upholding and maintaining the act of toleration); I say, who was he that said at——do not you remember where, Doctor? He thought the *act of toleration* ought to be burnt.‖ And yet forsooth he tells his Grace, "His Majesty is bound to reverence and support the church of *England*.†" Though I think it appears but too obvious, that he is not so well affected as to reverence his Majesty, and so, I hope, claims no share of that honour which is due to the well-affected clergy of the church of *England*.

But again, you would endeavour (was it possible) to stir up his Grace against the people called *Methodists*, by saying, "Whatever hopes your Grace may conceive of remaining unmolested in your high station, it is impossible that we should find peace or security a day in ours."

C

This

* Dedication page 4.

† Preface page 4.

‖ Any person speaking against dissenters as tolerated by law, professes himself an enemy to the present establishment, and a despoiler of revolution principles. And openly declares himself wiser than the King, lords and commons were, at that important crisis of settling the future government, *viz.* at the time of the revolution. The sense of the legislature appears in the preamble of the act, commonly called, *The Toleration Act*. And the words are: "Forasmuch as some ease to scrupulous consciences in the exercise of religion, may be an effectual means to unite their Majesty's protestant subjects in interest and affection."

† Dedication page 6.

This puts me in mind of a story I heard, and which may be depended upon, it is this: ‘A certain minister, being called to preach on a very public occasion, had so large an auditory, that it was with much difficulty they were kept quiet and peaceable. However, about the middle of his sermon there began to be a stir among the people; when he from the pulpit, with an audible voice, called out *silence!* A person in the congregation hearing this, and not thinking the noise was so great as to deserve so public a rebuke, cries out, “Why, you are a good for nothing fellow, who meddles with you?” The application is easy.

Now Doctor, a few remarks on your curious definition of *faith*. And here the subject is of too serious a nature to admit of the least degree of that *banter*, with which almost every other paragraph in your performance deserves to be treated; and therefore I shall lay that by for the present, till there is a necessity for me to make use of it again.

You say, speaking to his Grace, “Faith with *us* is a rational assent to the history of Jesus Christ, as recorded in the holy gospel, always attended with a suitable practice.”

If I thought myself worthy to speak a word here to his Grace, it should be this:

“My lord, permit me, with the deepest humility, to inform you, that it is a matter of wonder and astonishment to many true *serious Christians*, how or by what methods this Dr. F— could possibly insinuate himself into the good opinion of those of your sacred function, so as to prevail with them to put him into *holy orders*, when he in so public a manner declares, that his *faith* is no more than a meer historical one. And, my Lord, permit me also to tell you, that I think it is the greatest piece of indignity offered to your person, in your high station of Lord Archbishop of *Canterbury*, Primate and Metropolitan of all *England*, that can possibly be, to include your Grace among the number of *historical believers*; and I doubt not but your Grace will view it in this light. And, my lord, I would give it

“ as

“ as my humble opinion, that such a person ought not to
 “ be owned as a true son of the church ; but rather be
 “ looked upon as was *Simon Magus*, who, by false pre-
 “ tences, deceived the apostles, when he was still in the
 “ gall of bitterness and the bonds of iniquity.” I say, this
 is what I would say to his Grace, did I think myself wor-
 thy to address so great a personage.

But now, Doctor, let me tell you, that if your faith,
 and the faith of all the members of the church of *England*,
 (whom you seem to include by making use of the pronoun
us) is no other than a rational history of Jesus Christ as re-
 corded in the holy gospel ; and living and dying destitute
 of that faith which is of the operation of God, § your *dam-*
nation is as sure as though you were this moment lifting
 up your eyes in torments, and, like *Dives*, crying for a drop
 of water to cool your tongue.* This faith of yours, in its
 highest actings, doth not arrive to that of the devils ; for
 they not only believe, not only give their bare assent to
 the history of Jesus Christ, but they also tremble.† So
 that instead of having true faith, you *resist the truth*, and
 therefore *your folly is manifest unto all*.‡

True faith is produced by the operation of the Spirit
 of God upon the soul ; *for ye are saved by grace, through*
faith, says the apostle, *and that not of yourselves, it is the*
gift of God.|| And this *faith is the substance of things hoped*
for, and the evidence of things not seen.§§ It is not a bare as-
 sent of the mind to any one proposition, or to the truth of
 divine revelation ; but it is a firm persuasion of personal
 interest in the covenant of grace, personal election in and
 union to the Lord Jesus Christ : And a soul that has this
 faith can say, (at least at times) *He loved me and gave him-*
self for me.† *My Lord and my God*.** *This is my beloved,*
and this is my friend.†† *For I am persuaded that neither*
death, nor life, nor angels, nor principalities, nor powers, nor
things present, nor things to come, shall ever separate me from
the love of God which is in Christ Jesus my Lord.‡‡

C 2

And

§ Col. ii. 12.

* Luke xvi. 24.

† James ii. 19.

† 2 Tim. iii. 9.

|| Eph. ii. 8.

§§ Heb. xi. 1.

‡ Gal. ii. 20.

** John xx. 28.

†† Cant. v. 16.

‡‡ Rom. viii. 38.

And this faith shews itself in suitable fruits; the fruits of this *spiritual principle* appears conspicuous even to the men of the world themselves; *For the grace of God, which bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world.** Such have their fruit unto holiness, and their end will be everlasting life.

The true believer, that has tasted the Lord is gracious, never asks this question, *What shall I do that I may inherit eternal life?*† *but, Lord, what wouldst thou have me to do?*‡ I would be all obedience; I am thine, therefore would I glorify thee both with my body and my spirit. All his acts of obedience flow from a principle of love. He fears the Lord, and serves him in truth with all his heart, under a sense of what great things he hath done for him;§ and not that he may have any claim to eternal life and salvation thereby. And I would hope, doctor, that if you had been humble enough to have confessed your own ignorance as to this matter, and had applied to his Grace the Archbishop, he would have instructed you herein, that so you might not, in such an open way, have exposed yourself to the ridicule or pity of serious christians, by such a definition of faith as you have given, not knowing what you say or whereof you affirm.

And now while I am a little serious, permit me to tell you, that I am heartily sorry for you; and should rejoice, if it might be the pleasure of the Lord *Jehovah*, who is the foundation of light and life, to shine in upon your soul, to give you the revelation of himself in Christ; to open the eyes of your understanding, that you may behold wondrous things out of his law; and yet make you an instrument in his hands of turning many from darkness to light, and from the power of Satan unto God.

Thus much for the serious part of this performance; for I find, if I will follow you further, I must have recourse to my old methods; and so here begins afresh:

You say, "My lord, an honest, sober mind must be shocked at these infernal devices of a new *Jesus* and a new

* Tit. ii. 11, 12. † Matt. xix. 16. ‡ Acts ix. 6. § 1 Sam. xii. 24.

“ new *faith*. If such wild notions were propagated only
 “ in our highways and hedges, they must soon be attend-
 “ ed with fatal consequences. But what shall we say, if
 “ the Heathen are come into our inheritance, and have
 “ permission to occupy our very churches? Would any
 “ earthly power, at war with another, suffer the enemy to
 “ erect their batteries within their walls? or trust them
 “ with the keeping of the citadel?—We cannot, as
 “ priests of the church of *England*, stand still and behold
 “ such a piece of treachery as this; we must apply to our
 “ commanders—if your Grace, and my lords the bi-
 “ shops, have not power sufficient to afford us redress,—
 “ we must apply to the parliament.* ”

O rare! ring of bells backward! The temple! the tem-
 ple is on fire! the high-priest looks agast, and the people
 stare! and all cry out, The craft, the craft is in danger!†
 —But, to be a little more serious, suppose I was here to
 ask you a question or two: Is it only a sober mind that
 must be shocked at these infernal devices? Then is Dr.
F—always shocked; Or are there not some certain periods
 when he is not so?

What an absurd thing it is for you to talk of a *new Je-
 sus* and a *new faith*. I assure you, Doctor, the *Methodists*
 know of no such *person* or *thing*. Their *Jesus* is he who
 was from everlasting, and will continue to everlasting.‡
 And their faith is the primitive faith; for there is but one
 Lord and one faith.§ And, if you call these strange idols,
 what does it imply, but that you are unacquainted with
 the Lord Jesus, and ignorant concerning the nature of
 faith?

Your several interrogations in this paragraph must be
 answered in the negative. But I have shewn you before,
 that the *Methodists* are no enemies to the church of *En-
 gland*, and told you what a dangerous thing it would be
 for you to assert it; where then is that *treachery* you cannot
 stand still to behold? and what is it you would apply for
 to your commanders? Why so out of humour with the
 Archbishop

* Dedication, page 4.

† Independent Whig, page 14.

‡ Ps. ciii. 2.

§ Eph. iv. 5.

Archbishop and his brethren? Or what is it you would apply for to parliament?—I think, Doctor, it would be a very charitable act, if some friend, on your behalf, would speedily apply to the governors of *St. Luke's Hospital for Lunatics* for the preservation of the first vacant place; for it is a question whether his Majesty, the parliament, his Grace the Archbishop, or any one else, will take you to be in your senses.

But again, speaking of his Majesty, you say, “It would be using him extremely ill not to give him proper information, that there are now a set of people; some of which officiate in our churches, offering such indignities to his crown and government, as to make the national religion, which he has so solemnly taken upon him to defend from those who would do it injuries, no better than an *atheistical, immoral, and delusive* system.*”

Now, Doctor, I think it would be using his Majesty equally as ill, not to give him proper information of the *principles* of his *informer*, that so he might be the better able to judge, whether things are as you would represent them. Suppose then I was to acquaint his Majesty, that his *informer* is one who has taken all those solemn oaths necessary to an admission into the sacred function of a priest of the church of *England*, and as such has subscribed to the thirty-nine articles of religion as held forth by the said church—and now as flatly contradicts some of them—that he told the bishop, he was moved by the Holy Ghost to take upon him the sacred office, and now as flatly denies his operations on the souls of men—that he once pretended to have true faith in our Lord Jesus Christ, and now it appears to be but a meer historical one;—with many other things which might be mentioned. I say, was his Majesty properly informed of these things, in all probability your information would gain as little credit with him, as the old man's oath did with his own son.

But now last of all, (and I am glad I am almost done, for it is a dirty jobb) you say to his Grace, “These are our complaints, my lord, and this our situation in perils from
“ without

* Dedication, page 6.

“ without ; but now immediately, as we conceive in perils
 “ from within among *false brethren*, from whom, for the
 “ security of our flocks committed to our charge, for the
 “ honour, welfare and preservation of this church and
 “ kingdom, we desire an entire and speedy separation.”

Here I would ask you one question, and that is this :
 What do you mean by the security of your flocks ?* do you
 mean the security of their souls, their persons, or their
 purses ? As to the security of the first, I am of opinion, it
 gives you little or no concern at all ; and if you are but
cunning enough to secure the second, depend upon it you
 are sure of the last. But, Doctor, let me tell you, that if
 any of Christ's sheep are in your hands, though you may
 keep ever such a sharp *look-out*, depend upon it, you will
 soon loose them ; for as soon as they once hear the voice
 of Christ, they will distinguish it from that of a stranger ;
 and then adieu to Dr. F—, for a stranger they will not
 follow.†

But, in order the more safely to keep those you have
 got, you would remove out of the way of the *Methodists* ;
 and therefore you desire an entire and speedy separation.

What are you more righteous than they ? do you think
 yourself to be so ? If you do, remember what the eternal
 God says concerning such sort of persons which say, Stand
 by thyself ; come not near to me, for I am holier than
 thou, *these are a smoke in my nose, a fire that burneth all the*
day.‡ But another question here, Doctor, who are those
 persons, or what is their descriptive character who would
 separate themselves from good and holy men ? and yet
 would be thought to be of the number of those who shew
 unto men the way of salvation ? Permit me to point it out
 to you as in the scriptures of truth : They are such then
 who speak evil of the things they know not ;§ who run
 greedily

* I wish the doctor, when he favours the public next, will tell them.
 when he was last at *E-st-C-k-r* in *Somerfetshire*—how long he staid there—
 and how often he preached.—And that he will publish a series of letters
 for one whole year received from that place, with the doctor's answers
 thereto. The public may from thence judge of the regard he hath to his
 flock, whether it be to feed them.

† John x. 5.

‡ Isa. lxx. 5.

§ Jude 10.

greedily after the error of *Balaam* for reward,|| having men's persons in admiration, because of advantage;* mockers walking after their own ungodly lusts.† These be they who separate themselves, sensual, not having the Spirit.‡

And let me tell you, Doctor, that, if the grace of God prevents not, whether you are separated in this world or not, you may take it for granted, you will be *eternally* separated in the next; nor will your plea of having eaten and drank in Christ's presence, casting out devils in his name, or doing any other wonderful work, be of any avail unto you, when he pronounces that awful sentence, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels*;* which, I hope, will never be your case. But to return:

As you seem to be quite out of patience, and not willing to stay till Christ shall assume the throne, and all nations gathered unto him, when he shall separate them one from another, as a shepherd divideth the sheep from the goats.† And, as in all probability your desires or request will not be so speedily attended to by his Grace the Archbishop, as you could wish, I would just hint to you a method, which I think cannot possibly fail of success. Suppose then, Doctor, as you desire an *intire* separation, you was to transport yourself to some of his Majesty's plantations in *America*, and this may be as speedy as you please. Perhaps the sooner the better; that those of your brethren, who are willing to live peaceable and quiet lives, following after holiness, without which no man shall see the Lord, may not be interrupted by you, or spoken evil of on your account. And I am persuaded that such as these will be very ready to part with you: Or, if you should have any objection to this method of intirely and speedily separating, there is another just occurs to my mind, and which is this—Suppose, Doctor, you was to take a trip to your grand-papa at *Rome*, and continue with him; tell him what a champion you are for the church, and of your aversion to indulging liberty of conscience in matters of religion, or allowing

|| Jude 11, * 16. † 18. ‡ 19.

* Matt. xxv. 41.

† Matt. xxv. 32, 33.

allowing the right of private judgment, and what you have done by way of opposition to each of these in *England*; and you need not doubt but he will usher in the dear grandchild with that antiphon used in the festival of *St. Paul* the first hermit, † “Euge serve bone & fidelis, “ quia in paucis fuisti fidelis, supra multa te constituam.”

In *English* thus :

“ Well done, good and faithful servant ; because thou “ hast been faithful in small matters, I will place thee o- “ ver many things.”

And as a further inducement to engage you to take this method, I would just remind you that there are now fifteen cardinal's hats, which will be very shortly disposed of, and I think, Doctor, that as you are so nearly related to his holiness, you cannot but stand a good chance for one of them ; and which, if I am rightly informed, will be far more advantageous to you than being *Vicar of E-st-C-k-r, Thursday-Lecturer of St. M—y-b-ll, and Lecturer of N-w--gt-n in S—y*; and no doubt will please you better.

I thought to have gone through the whole of your performance ; but as it would swell this to too large a bulk, I shall content myself with what I have already done ; and if you are pleased to make any reply, and I should think it worth my attention, perhaps you may hear from me again. But, before I leave you, permit me once more “ to whisper a word that may be worth remembering,” which is this : *And now I say unto you, Refrain from these men, and let them alone ; for if this council or this work be of man, it will come to nought ; but, if it be of God, ye cannot overthrow it, lest haply you be found to fight against God.**

So taking my leave of you as free among the dead, ‡ I wish the like may happen to you as did to the *Ephesians*. || And am

Sir, yours, &c. &c.

Anonymous.

P O S T -

† Mass-Book, page 212. * Acts v. 39. ‡ Ps. lxxxviii. 5. || Eph. ii. 1.

P O S T S C R I P T.

AS several manuscript copies of this performance have been privately handed about, and wherein the author, by way of *note*, has given his reasons for declining an appearance in public. The editor thinks himself under an obligation to take this public method of begging his pardon, for the freedom he hath taken in carrying it through the press; as also for what little alterations he may find in this from the original; which, it is supposed, he has in his possession. And as it appears, by the date prefixed to the said manuscripts, that it is now near eight months since the original was wrote; since which time there have been several other malignant pieces, relative to the same persons, published by the said Dr. F—— it is scarcely to be doubted but that this will be looked upon by the author, and every other judicious person, as a sufficient apology for the conduct of the editor.

F I N I S.



10 Answer to A274

RH Coll^{on}

*A Familiar Epistle
to a Free Doctor,
1759.*